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others, that it was not until our Saviour had begun to say καθ'εὐδτε κ. τ. λ. that he saw his betrayer and the armed multitude approaching; others, that the first feeling (was it of sorrowful rebuke or of resigned permission?) and its expression are not inconsistent with the earnest command which the new exigency called forth.

To take the sentence interrogatively, as some respectable scholars have done, — to whom I may add the great name of our late associate, Dr. Ezra Abbot, — is easier with Professor Sophocles's interpretation of τὸ λοιπὸν than with the other. It seems to me, however, that there are valid objections to this construction which I hope I may sometime have the honor of presenting to the Society.

The Masoretic Piska in the Hebrew Bible.

BY REV. B. PICK, PH.D.

THE student who opens his Hebrew Bible will find under the text of Gen. iv. a note פִּסְקָא בְּאִמְצַע פְּסוּק, *i.e.*, there is a space in the midst of the verse which must be distinguished from the Pasek, or a | between the proper names.

In the Talmud, nothing is said of these piskas,¹ and yet they are very important for the criticism of the Old Testament text. Concerning this piska, which the Masorites also call Perigma, Elias Leista writes in his treatise, the "Broken Tables," s.v. Perigma פְּרִיגְמָה, that they (*i.e.*, the Masorites) have thus called the pause or division in the middle of the verse, as, "And Cain said to Abel his brother and when they were in the field," with the remark that there are 25 such perigmoth, four of which occur in the Pentateuch. I know not from what language this word is taken, but the people call every section, be it an open or a closed one, perēgma.² I asked their sages concerningly, but none could answer my question.

There is, however, a difference of opinion as to the number of these piskas. Graetz thinks that there are 34. Jacob ben Chajim, in his *Rabbini-Bōle*, remarks on Gen. iv. 8 that there are 28, but on Gen. xxxv. 22, only 25. Of the latter number, Buertorf, in his *Tiberias* (Basel, 1665, p. 266), remarks, "quae nota verior videtur."

¹ Graetz, *Monatsschrift*, 1878, p. 482, reads 28, whereas Levita (Semler's and Ginsburg's ed.) reads 25.

² The word is evidently Greek, corresponding to *πρίγμα*.

Levita mentions only 25 ; Buxtorf (l.c.) 23 ; Fürst (*Concordantiæ*, p. 1369, No. 29); 31 ; and Baer, in his edition of the Minor Prophets (1878), p. 59, gives 28, with the remark : "Accurate collatis compluribus codicibus fide dignis." We have thus five catalogues, and none seems to be complete, for Professor Strack¹ also mentions a piska to Isa. xxxvi. 16 and Ezek. xxvii. 3, found in the *Codex Babylonicus Petropolitanus*, A.D. 916, and a piska to Isa. xxxvi. 16 in the Petersburg Codex B. 19^a, A.D. 1009 or 1010. Baer himself (l.c.) remarks : "In Masora typis exscripta nusquam exstat illorum veruum enumeratio. Cod. E (Erfurt) eam habet in Mas. magna ad Gen. 35, 22 sed valde corruptam et mancā." "

The following table will illustrate the five different catalogues : —

Graetz.	Baer.	Buxtorf.	Levita-Ginsburg.	Fürst.
Gen. iv. 8.	...	1	1	...
Gen. xxxv. 22.	1	2	2	1
...	Exod. xx. 14.	...	...	...
Num. xxv. 19.	3	3	3	2
Deut. ii. 8.	4	4	4	3
...	Deut. v. 18.	...	...	...
Josh. iv. 1.	6	5	5	4
Josh. viii. 24.	...	6	6	5
Judg. ii. 1.	7	7	7	6
1 Sam. x. 2.	8	...	...	...
1 Sam. x. 22.	9	...	8	7
...	1 Sam. xiv. 12.	8	9	...
1 Sam. xiv. 19.	11	9	10	8
1 Sam. xiv. 36.	12	10	11	9
1 Sam. xvi. 2.	...	...	12	10
1 Sam. xvi. 12.	13	11	13	11
1 Sam. xvii. 37.	...	...	...	12
...	1 Sam. xix. 21.	12	14	...
...	1 Sam. xx. 27.	...	...	...
1 Sam. xxi. 10.	...	...	...	...
1 Sam. xxiii. 2.	16	13	15	13
1 Sam. xxiii. 11.	17	14	16	14
1 Sam. xxiii. 12.	18	...	...	...
2 Sam. v. 2.	...	15	17	15
2 Sam. v. 19.	19	16	18	16
2 Sam. vi. 20.	...	...	...	17
2 Sam. vii. 4.	20	17	19	18
2 Sam. xii. 13.	...	...	...	19
2 Sam. xvi. 13.	...	...	...	20
2 Sam. xvii. 14.	...	...	...	21
2 Sam. xviii. 2.	...	...	...	22
2 Sam. xxi. 2.	...	...	...	23
2 Sam. xxi. 6.	...	...	...	24

¹ Graetz, *Monatsschrift*, 1879, p. 27.

Graetz.	Baer.	Buxtorf.	Levita-Ginsburg.	Fürst.
2 Sam. xxiv. 10.	21	...	...	25
2 Sam. xxiv. 11.	22	18	20	26
2 Sam. xxiv. 23.	...	...	...	27
1 Kings xiii. 20.	23	19	21	28
...	...	20	2 Kings i. 17.	...
...	...	21	Isa. viii. 3.	29
Jer. xxxviii. 28.	24	...	...	30
Ezek. iii. 16.	25	22	24	31
...	...	23	Ezek. xlv. 15.	...
...	Hos. i. 2.	...	...	...
...	1 Chron. xvii. 3.	...	...	...
...	2 Chron. xxxiv. 26.	...	...	...

From these catalogues we see that the following passages are common to *all*, viz. :—

Gen. xxxv. 22 ; Num. xxv. 19 ; Deut. ii. 8 ; Josh. iv. 1 ; Judg. ii. 1 ; 1 Sam. xiv. 19, 36 ; xvi. 12 ; xxiii. 2, 11 ; 2 Sam. v. 19 ; vii. 4 ; xxiv. 11 ; 1 Kings xiii. 20 ; Ezek. iii. 16 : altogether, 15.

The following passages are common to *four*, viz. :—

Josh. viii. 24 ; 1 Sam. xi. 22 ; 2 Sam. v. 2 : altogether, 3.

Passages common to *three*, viz. :—

Gen. iv. 8 ; 1 Sam. xiv. 12 ; xvi. 2 ; xix. 21 ; 2 Sam. xxiv. 10 ; Isa. viii. 3 ; Jerem. xxxviii. 28 : altogether, 7.

Passages common to *two*, viz. :—

1 Sam. x. 11 ; xvii. 37 ; xxiii. 12 ; 2 Sam. vi. 20 ; xii. 13 ; xvi. 13 ; xvii. 14 ; xviii. 2 ; xxi. 2, 6 ; 2 Sam. xxiv. 22 ; 2 Kings i. 17 ; Ezek. xlv. 15 : altogether, 13.

Passages common only to *one*, viz. :—

Exod. xx. 14 ; Deut. v. 18 ; 1 Sam. xx. 27 ; xxi. 10 ; Hos. i. 2 ; 1 Chron. xvii. 3 ; 2 Chron. xxxiv. 26 : altogether, 7.

It will be seen that no certainty can be attached to these piskas, for not only do the catalogues disagree, but in some cases the connection of the text does not presuppose a piska at all, and not even the ancient versions do always indicate that something is wanting. A few instances, however, may be mentioned.

GEN. IV. 8.

Three catalogues have this piska, yet Norzi and Lonzano observe that Spanish codices have here no piska. The Samaritan, Sept., Vulg., Syriac, fill up the space by reading, "Let us go into the field."

Even Aquila, whose version was praised by the teachers of the Mishnah, had this addition. A scholion in Origen remarks on this addition: ἐν τῷ Ἑβραϊκῷ τὸ λεχθὲν ὑπὸ τοῦ Κάιν πρὸς τὸν Ἀβελ οὐ γέγραπται, καὶ οἱ περὶ Ἀκύλαν ἔδειξαν, ὅτι ἐν τῷ ἀποκρύφῳ φασὶν οἱ Ἑβραῖοι κεῖσθαι τοῦτο κατὰ τῶν ὁ ἐκδοχῆν. From this scholion we learn that the reading **נלכה השדה** must have still been extant in codices of the Hebrew text during the first and second centuries.

GEN. XXXV. 22.

All catalogues have this piska, and here no doubt the addition of the Sept. καὶ πονηρὸν ἐφάνη ἐνάντιον αὐτοῦ, *i.e.*, **וירע בעיניו** ("and the thing appeared grievous before him") is probably to be supplied.

JUDG. II. 1.

The piska after "Bochim" is found in all catalogues, although Norzi observes that it is wanting in some manuscripts. The Sept. inserts here καὶ ἐπὶ Βαιθ'λ καὶ ἐπὶ τὸν οἶκον Ἰσραὴλ. Whether this addition expresses the original reading, we will not decide.

I SAM. X. 22.

Four catalogues have a piska after **הבא עוד הלא איש**, "if the man should yet come." In the Syriac this verse reads thus: "And Samuel inquired of the Lord and said, Where is that man? And the Lord answered to Samuel, Behold he hath hid himself among the stuff." May be that the original reading contained two questions: the one, "If the man should yet come hither"; the other, "Where is this man?" The answer in the Hebrew text, "Behold he hath hid himself among the stuff," can only refer to the second question. This, however, is wanting, and may be that the piska intended to indicate this.

I SAM. XVII. 37.

After **הנה** is found a piska given only in two catalogues. May be that the words, "Who has defied the armies of Israel," **אשר הרה מערכות ישראל**, an expression occurring so often in this chapter, are wanting, or perhaps that only the word **הערל**, the uncircumcised, is wanting. This word we find in the Sept. (τοῦ ἀλλοφύλου τοῦ ἀπεριτμήτου τούτου) and in the Syriac (**הנא עורלא**).

2 SAM. XXIV. 23.

After למלך we find a piska mentioned in two catalogues. The Targum has here an addition, די בעא מניה מלכא, corresponding to the Hebrew אשר בקש המלך.

Whether all piskas are intended to mean that there is something wanting in the text, or whether they convey something else, a careful study of the text can only show.

The Cyrus Cylinder.

BY PROF. D. G. LYON, PH.D.

THE Cyrus Cylinder, written in Babylonian characters after the fall of Babylon, apparently by a priest of Marduk, contains several striking coincidences with the book of Isaiah. In the prophet Cyrus is called in צדק, righteousness (xli. 2), made to rule over nations and kings (xli. 2), is called by his name and is surnamed (xlv. 4), and his right hand is holden by Jahweh (xlv. 1). In the cylinder the expressions are similar, only here Marduk and not Jahweh is represented as giving dominion to Cyrus. For the "called in righteousness" of Isaiah, the cylinder (lines 11, 12) says that Marduk sought among all nations for a righteous prince (*malki isharu*, מלך ישר); for "I have called thee by thy name," the cylinder says that Marduk named Cyrus, and appointed him unto dominion (*Kurash shar Anshan ittabi nibitsu ana malkûtim*, etc., l. 12); for causing him to rule over nations and kings, the cylinder says that Marduk caused the *Kuti* and the Medes to submit to Cyrus, and caused the hands of Cyrus to conquer the black-headed nations (l. 13); for "whose right hand I have holden" (אשר-החזקתי בימינו, Isa. xli. 1), the cylinder expression is identical, except that the verb is the third instead of the second person, "whose hand he holds," or "whom he holds by the hand" (*sha ittamaḥ ḫâtushshu*, l. 12). These interesting parallels suggest some reflections which I hope to present at some future time.